

ANNUAL REPORT.

Vol. II.

No. 1

THE GLORY OF ISRAEL

ORGAN OF THE
NEW COVENANT MISSION

A LIGHT TO LIGHTEN THE GENTILES AND
THE GLORY OF THY PEOPLE ISRAEL —
LUKE II-32

50c A YEAR

JAN.—FEB. 1904

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Israel shall blossom and
bud, and fill the face of
the world with fruit.—
Isa. 27: 6.

ונתתיד לאור גוים להיות
ישועתי עד-כצה הארץ—
ישעיה מט' ו'

MAURICE RUBEN,

Editor Pro-Tem.

333 42 STREET PITTSBURG, PA.

תורת ישראל



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A Bi-Monthly Magazine.

Price 50c. a Year.

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"A light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2: 32.

Vol. II.

JANUARY—FEBRUARY, 1904.

No. 1

EDITORIAL.

Benevolence.

"The mild splendors of the rising sun, the ruddy glowing tints of evening, the moon's calm radiance in a serene night—all these swell our bosoms with pleasure; but sweeter, still sweeter, my son, is the recollection of a benevolent deed."

'Tis worth a wise man's best of life,
'Tis worth a thousand years of strife,
If thou cans't lessen but by one
The countless ills beneath the sun.

—John Sterling.

ANNOUNCEMENT.

With the December number of this magazine the undersigned retired from the editorship. No announcement was made at the time for various reasons, one being that certain plans had in view were not yet in clear shape. Nor are they now quite ready for publication. When the proper time comes a definite statement of what is in view will be made. Suffice to say for the present that the writer expects to go forward in the great Jewish field with a love for Israel that has grown through the years and by means of the very trials and experiences he has encountered. The past year was rich in personal spiritual blessing, and the work on the magazine was a constant delight. The fifteen months spent in Pittsburg have been filled with labors, by means of which many friends have been made for the cause of Jewish evangelization. The writer and his family expect to leave Pittsburg soon, and they will carry away with them many precious memories of the new friends found here, as well as of the work itself.

In leaving earnest prayer is asked for the work and workers left behind, and for those whom the gracious Lord is leading out to other service.

THOS. M. CHALMERS.

Jan. 15, 1904.

The Glory of Israel for 1904. In view of the retirement of Rev. T. M. Chalmers from the editorship of the magazine, the superintendent is assuming the editorial responsibility for the present. We had no aspiration for editorial honors and do not have them now, but as a matter of duty, we are willing to render this service, depending upon Him who is "able to make all grace abound." At the time of Mr. Chalmers accepting the editorship he expressed a hope that in the near future the way may open for him to go abroad to take up certain studies, and this may be the opportune time.

* *

It is hoped that the magazine will continue to represent the cause for which it has been called into existence,—to plead the cause of Jewish Missions, to represent the New Covenant Mission in its earnest effort to promote aggressive Christian work among the Jews in America, to give the latest news from the different mission fields at home and abroad, and also to furnish our readers such information about the Jewish world, which is not given in the general religious papers.

* *

The magazine will appear regularly bi-monthly during 1904, six books will be published, (D. V.) January—February,

March—April, May—June, July—August, September—October, November—December. The price will remain 50c per annum. We refer to the statement made in our "Annual Report" that the magazine was published last year at a deficit of \$480. We feel, that our friends would rather have the magazine be a source of income than otherwise. It must be considered however that a new periodical as a rule is not self-supporting, and that years are required in securing subscribers before some of them become self-sustaining.

Our subscription list is already large enough to meet the cost of the magazine for 1904. If our friends will renew promptly and interest some other friends to subscribe, we will enter at once upon a prosperity for "The Glory of Israel" which will gladden the hearts of the Friends of Israel. We believe the cause is worthy of it and the magazine deserving a large circulation. At this writing nearly 50 new subscribers have been secured at church meetings this year. Will not our many friends pray earnestly and assist a little in securing new subscribers? We have made a clubbing arrangement with the *Immanuels' Witness* published in St. Louis by which the *Witness* and "The Glory of Israel" will be sent to subscribers for \$1.00 a year. The price of the *Witness* alone is \$1.00.

The annual meeting of the Mission Board took place on January 9. President I. F. Harris in the chair. The annual report was presented by the Superintendent. In moving for its adoption, Messrs. Holmes, Britner and Corey expressed their gratification with the management, activity and progress of the work. The financial statement was also pleasing to the members of the Board and \$100.00 was pledged to pay the bills of last year now due. This is another evidence of God's favor on the mission, that each year was closed thus far without carrying indebtedness into the new year. A vote of thanks was tendered to Rev. T. M. Chalmers for the

services he rendered to the mission and the cause at large while connected with the work.

At another meeting held on January 16, the election of officers took place, resulting in the re-election of the same officers with the exception of Rev. A. R. Kuldell who was elected as secretary in place of G. C. Garrison who is now in California. A committee was appointed to frame by-laws for the mission.

The "trial" of the Kischinev rioters has ended in a lamentable travesty upon justice. Our readers will share in the consensus of opinions of all right thinking people, that the Russian Empire must be regarded as a foe to civilization, a dishonor to the name of Christian nation, and a menace to the human race. We refer our readers to the "Report" in the Jewish World section of this magazine.

We call attention to Pastor A. R. Kuldell's "Reply" to Rabbi Levy's "Lecture on Primitive Christianity" on page 4. It is a striking rejoinder to the assumption made by the Apostle of "modern Judaism" as to the religion of Jesus. The "Reply" is to be had in pamphlet form, and we invite all the children of God to lend a helping hand in the distribution of the same among the Jews of this land. We wish that the members of the Eighth Street Temple might have the opportunity of reading this "Reply." Modern Judaism is assuming considerable authority. Pastor Kuldell's gentle reminder to the rabbi, "not to go too far," are words spoken in due season. A young lady of the rabbi's flock heard the writer a few Sundays ago in one of our city's churches. At the close of the service she exclaimed, "I had my eyes opened this evening." Stating further, "I would give anything if this discourse could be given before Rabbi Levy's congregation." What the Jews need is not Rabbi Levy's modern Judaism, but the religion of Jesus, the Christ, who said: "Had you believed Moses, ye would have believed me, for he wrote of me." John 5: 46.

The attention of our readers is directed to the addresses by the Bishops (see Jewish Mission Field Section, Abroad.) delivered at the International Jewish Missionary Conference, held in London. The "Jewish Cause" abroad is prominently in "evidence;" much must be done on this side to even arouse the clergy to the Scriptural plan of preaching the gospel, which is, "to the Jew first."

CONTRIBUTIONS.

MT. ZION.

BY LUCY C. ALDEN.

Mount Zion of David, magnificent hill
 What hopes and what memories gather thereon!
 High-priestly Melchizedek's Salem is still
 The goal of God's people and throne of his
 Son.

Dear mount of Jehovah, his chosen of heights,
 Bestowed on his nation, his chosen of men,
 The place of his rest, and the page where he
 writes
 His marvelous Name with his centuries' pen.

Though "ploughed as a field," and though desolate long,
 Though shorn of its dwellers, the great and the
 small,
 There yet shall be gathered with joy and with
 song,
 God's Judah and Joseph and Benjamin, all.

To Zion right soon the Redeemer shall come,
 And turn from his Jacob, ungodliness then.
 Its wastes will be plenshed, its scattered come
 home,
 And it be "the joy of the whole earth" again.

The tent of Jehovah shall stand on its crest,
 And Jesus Messiah shall govern it well
 There Israel's children—as prophets confessed—
 And children of children forever shall dwell.

—Selected.

JERUSALEM.

BY REV. A. W. PAYNE.

Jerusalem, Jehovah's city, hope of Israel,
 city of Peace, dwelling place of the
 Most High, earthly centre of Salvation.
 What a thrill of joy the very mention of
 it has sent through untold myriads of
 hearts!

How shall we write of Thee O Jerusalem,
 site of sacred import to Jew, Christian
 and Mohammedan alike?

Was it not the scenery of Abraham's
 sacrifice of his only begotten son Isaac,
 and the royal city of David and Solomon,
 the sacred site of Jehovah's temple, and
 is it not still dear to the heart of every
 loyal Jew as the future centre of the
 earthly glory of their scattered and down-
 trodden nation? Is it not also unspeak-
 ably precious to the true Christian as the

place where Jesus Christ, their Lord and
 Saviour, preached and wrought so many
 mighty works, where he died on the
 cross, was buried and arose the third
 day, ascended to heaven and will come
 again to judge mankind and reign in
 righteousness and peace forever? Do
 not the followers of Mohammed, in whose
 possession it is at present, also reverence
 it as the second sacred city in the world,
 associating with it the foolish fancies and
 extravagances of his celestial's visions
 and ascent, for which there is not one
 shred of historical evidence? We dare
 not venture to speak of its daily increas-
 ing commercial and international value,
 how it is ever more manifestly becoming
 the key of the Eastern problem, a bone
 of contention, a burdensome stone for all
 the peoples of the earth, and especially
 the centre dividing the great empire of
 the North from that of the South, the
 representatives of ancient Assyria and
 hoary Egypt.

The very first mention of it in Holy
 Scripture is of great interest. In Gen.
 14: 18 we read these words, "And Mel-
 chizedek, King of Salem, brought forth
 bread and wine, and he was priest of the
 Most High God." This was after Abra-
 ham, the father of the faithful, had con-
 quered the kings of the Babylonian dis-
 trict and had delivered captive Lot, his
 worldly-wise nephew.

The first mentioned king of Jerusalem
 (then called Salem, Peace) is this king
 of righteousness who blesses Abraham
 in the name of the Most High God, the
 possessor of heaven and earth, "and
 without all contradiction the less is ble-
 ssed of the better." (Heb. 7: 7). Who
 is this sublime character, this majestic
 personage that moves over the page of
 history so mysteriously, of whom we hear
 not again until Psalm 110: 4, where con-
 cerning David's Lord, the Messiah, it is
 said, "Jehovah hath sworn, and will not
 repent, thou art a priest forever after the
 order of Melchizedek?"

Whom does he best represent? What
 also of the bread and wine?

Is it not worth the consideration of
 every Jew that Jesus Christ who asked

the question of the Jews of his day, how can David's Lord be David's Son, viz: how can the Jehovah be a man the Son of God be the Son of Man also? that this Saviour of the Christian church should be called by them the heavenly Melchizedek and that he should have, at Jerusalem where Melchizedek gave to Abraham bread and wine, substituted for the church in this age, the Lord's Supper for the Passover, and give to all his believing people, whether converts from Jews, Moslems or Gentiles, these emblems of his cross and passion, his bruised and broken body, his life-giving blood, saying "This do in remembrance of me," "for as oft as ye eat this bread and drink this cup ye do shew forth the Lord's death till he come." (1 Cor. 11: 25,26). And this sacred rite he ordained in the holy city of Jerusalem as the priest of the Most High God before the matchless intercessory prayer for his people. (John 17).

Whence comes this sanctifying faith in the Lord Jesus Christ and the joyful eating of the Bread of Life and drinking of the cup of blessing if he be not the true antitype of the Melchizedek of Genesis, who comes as Prince of Peace, making peace between God and man and Jew and Gentile?

(To be continued.)

REPLY TO RABBI J. L. LEVY'S LECTURE ON "PRIMITIVE CHRISTIANITY AND REFORM JUDAISM."

BY REV. A. R. KULDELL.

The Gazette of Pittsburg reported that on the Sunday before Christmas the Rabbi Levy in his lecture on "Pimitive Christianity" startled his congregation when he stated:

"Jesus was born. He lived and died a Jew of the Jews, and it is my conviction, were He to come to Pittsburg today, He would be rejected as a Jew, possibly denied entrance to some hotels, certainly refused the privilege of purchasing a home in certain districts, and assuredly denied social equality with the

same people who pray to Him as God and adore Him as the divine example."

These utterances ought not to startle intelligent Jews. These phrases have been making the rounds of many Jewish pulpits in the land. These Jewish pulpiteers, however, are more exercised about the reception the Jew is receiving in some quarters than about the welcome which Jesus might receive here or elsewhere. But whilst we do admit and deplore that in some places the social inequality of the Jew is painfully evident, we would at the same time humbly submit the question; whether the blame is all on the side of the Christian? Does not the exclusiveness of the Jew breed distance and suspicion between him and his Christian neighbor? That the nominal Christian does not love the Jew is not the fruit of his praying to Jesus as God or his adoring Him as the divine example. Christ is neither the God nor the example of those who hate. That Christ taught and practiced love, the Rabbi does not deny. But he must be reminded of the love of those who in spirit and in truth do pray to Jesus as their divine Saviour and adore Him as their divine example.

Take away all the institutions of mercy created by Christian love, take away all the elevating, refining, renewing influences of Christianity, and our Jewish brethren will find existence among the "Goyim" a different thing,—much worse than in Russia with its corrupt form of Christianity. There are plenty of good Christians who love Israel for Christ's sake, who hails from the Jews, but when they seek fellowship with them, they find no common ground to stand on. The orthodox Jew is exclusive by reason of his religion. The Christian, his table, his church, his Bible, his Saviour,—it is all TREPHE (unclean) to him. The Reform Jew has too much prejudice and too little religious interests to care very much for these things that are so near and dear to the Christian's heart. Christians deplore it, that they cannot associate with the Jew as they would love to. Thus there is another side to this question of social equality. It reminds one of the man who everlastingly preached

to his neighbor, "You ought to love me, you ought to make me your equal, your superior, for am I not better, older and wiser than you?"—but in the meantime he called his neighbor's mother dishonorable names and thus stabbed his heart. Was he justified in demanding love? Rabbi Levy and all the rest of the Rabbis are playing the part of that man. They demand social equality, they reprove the Christians for not loving them, while they in the meantime stab them in the heart by degrading their Redeemer who is their life and their joy. True Christians are bidden to love their enemies, but it is a love that will not seek to benefit by social functions and social equality but by the ministrations of the Spirit and the saving power of the Gospel. Jewish social inequality among the Goyim (the nations) and other kindred Jewish questions will never be solved by the stock phrases of the rabbis or by their everlasting accusations of the Christians. The Christians need reproof and they get it when we speak to them; would to God the Jews would take it to heart when love reproves them! Listen to the prophet of God: "And it shall come to pass, that as ye were a curse to the Goyim (nations), oh house of Judah and house of Israel, so will I save you, and you shall be a blessing." *Zach.* 8: 13. As long as Israel is without salvation, it is a curse to the Goyim and it can expect no blessing in return. But as soon as it accepts the salvation which, not Rabbi Levy but God accomplishes—"so will I save you"—then Israel becomes a blessing to the Goyim. This is the case individually, it will be the case nationally. When Israel looks upon Him whom they have pierced and mourns over Him in penitence and faith (*Zach.* 12: 10) then they will have the Saviour, and then the Goyim will no more cry: "Down with the Jew," but they will say; "We will go with you, for we have heard that God is with you." v. 23. That will solve the question of social equality.

THE NEW DISCOVERIES AND REFORM JUDAISM.

Rabbi Levy says; "The twentieth century has caused men to reconstruct their opinions in every direction, and re-

ligion is not and cannot be the only exception. The vast amount of information which has come to mankind through explorations and discoveries has given us an entirely new view of the world of antiquity; has placed the prophets of Israel before us in an entirely new light; has given us much new food for thought in connection with the origin of Christianity. The Reform Jews are earnestly striving to harmonize their religious beliefs with the increased light that has come to us, and in doing so we have attempted to cast out superstitions and errors, misconceptions and discrepancies which have crept into the faith during the storm and stress of 2000 years of Jewish history."

This is all very well, and if Reform Judaism had let in the light of God's revelation through the Old and New Testaments, and had in this light cast out old "superstitions and errors" of rabbinism, then the Christianity of the Gospel would have been the result, but discarding the light of God and prostrating before the light of unsanctified reason, Reform Judaism has produced the following fruit:

"The Reform Jew clings to and teaches the existence of the only God."

What a wonderful discovery! Did not the Jew at Sinai know just as much, and is not the Mohammedan just as enlightened?

The next great achievement of this increased light is "*the divine sanction for morality*," whatever this may mean. We do confess that even in the "increased light of new discoveries and explorations" the great achievement of Reform Judaism—consisting in the teaching of "*the divine sanction for morality*"—still remains rather dark to the comprehension of the ordinary mind.

The next fruit in the cluster of achievement is, "*the hope of a Messianic time yet to be.*"

Messianic time! How Jewish this sounds! But the Reform Jew has thrown the Messiah overboard. Now think of a Messianic time without the Messiah—a wedding-time without the bridegroom! Verily, the heathen are not the only ones of whom Paul could say "Professing

themselves to be wise, they became fools." Rom. 1: 22. Now listen to the dynamics of such a profound religion; "The duty of the House of Israel (is) to act in the capacity of servants of this ideal." What ideal? Who will feel impelled to become a servant of rhetorical nothings? No wonder that the Jew in his present unbelief has no mission to the nations.

Now for the greatest feast of this Samson of Reform Judaism. He tries his hand at

PRIMITIVE CHRISTIANITY.

All he has to do, he thinks, is simply to take hold of the two pillars, "the Nazarene" and "His religion," and with the one onslaught of his rhetoric the whole structure of Primitive Christianity will lie in the dust where he wants it. This is the way he goes at it.

The religion of Jesus is Jewish. He, himself was not a Christian (!) but the Jewish son of a Jewish father and mother. No one in this world would be more surprised to hear of the creeds associated with his name than would Jesus himself. —But while the religion of Jesus is like Himself, Jewish to the core, "the theology of Christianity is Pagan!" Here you have it. But suppose we tarry a while and see whether Primitive Christianity has really fallen into the dust of Reform Judaism, and whether it has only an existence in a Pagan form of Christian theology.

Let us look at the Rabbi's proof. No one can regard his ability more than the writer, and if some *shochet* (the butcher after Jewish ritual) or *moel* (he who performs the ceremony of circumcision) had made such a statement in print, we would have laughed at it and pitied his ignorance. But think of a brilliant man of culture printing and preaching such folly: "He himself was not a Christian but a Jewish son, etc!" If in His time Christianity and Judaism had existed side by side as two opposite religions, so that one could have chosen one or the other, this assertion would be in place. But the Jews during Christ's ministry had not yet passed the sentence upon themselves: "His blood be upon us and our children." They had not yet "Cru-

cified the Lord of Glory." He was still seeking the lost sheep of the House of Israel, and those of Israel who followed Him were not yet called Christians, *meshichim*. This was done in Antioch after His ascension. Acts 11:26. How silly then to prove anything against Christianity by saying that Jesus was a Jew and not a Christian, i. e., a believer in Christ! That He was not born of a Jewish father, but from a virgin by the power of the Holy Ghost will of course seem ridiculous to a Jew who has lost faith in the Jewish prophets and in the power of the God of Israel. We Christians are not ashamed of the Jewish prophets, and of the Jewish apostles, and of the God of Israel with whom nothing is impossible. In this sense it is true that the religion of Christ was and is today yet Jewish to the core, not Reform or Talmudic Jewish, but Jewish according to Moses, the Apostles and the Prophets. But how did the Jewish religion of Jesus become Pagan? The Rabbi knows. Paul is the culprit. He "converted the Jewish Messiah into a Greek Christ." A little while ago the rabbi told his hearers that the Jews had no Messiah but a "Messianic Time," now he tells them that the Jews had a Messiah and Paul converted Him into a Greek Christ! If the heathen knew anything about a Christ (Hebrew, *meshiach*), they learned it of the Jews and not the Jews of them. Virgil in the IV Eclogue sings of a child that shall usher in a golden age. The light comes from heaven. On earth reigns peace. The child brings gifts to men. The ox is not afraid of the lion. The yoke is taken from the bullock. The winnowing does not labor any more in the sweat of his brow. Where has the heathen poet his picture of the Christ child if not from the Jewish Prophets? Isa. 9:6. In arraignment Paul the Rabbi accuses God who put His seal upon Christ, raising Him from the dead and during the centuries blessing the testimony of Paul concerning Christ to the conversion and elevation of hundreds of millions of Pagans. Yes, Christianity is Judaism with the Jewish Prophets, Jewish Messiah, Jewish Apostles and the God of Israel in it, but

Talmudic and Reform (infidel) Judaism is Judaism with the Jewish Prophets, Jewish Messiah, Jewish Apostles and the God of Israel out of it. We will not analyze the rest of the Rabbi's assertions, but refer him and the reader to the author's "Jewish View of Jesus Reviewed" which can be had by any Jew for the asking.

We will conclude by putting a few brighter and older minds than Rabbi Levy upon the witness stand asking them: "What think ye of Jesus and His religion?"

Michael Faraday, "twenty minds in one," was on one occasion found in tears with his head bent upon an open Bible. His friend who visited him said: "I fear you are feeling worse." "No," answered Faraday, "It is not that, but why, oh why will not men believe the blessed truths here revealed to them?" To the great scientist the light of the excavations and discoveries of the last two thousand years did not overshadow the Christ, the light and the life of the Scriptures.

In his dying hours he was asked: "What are your present speculations?" "Speculations?" he asked, "I have no speculations. I am not pillowing my head upon guesswork. I know whom I have believed and I am persuaded that Christ is able to keep that which I have committed unto Him."

Newberry, the venerable scholar, when nearly ninety years of age said: "As a result of a careful examination of the entire Scriptures in the originals, noticing and marking where necessary every variation of tense and proposition and the significance of words, the impression left upon my mind is this—not the difficulty of believing the entire inspiration of the Bible, but the impossibility of doubting it."

The late Professor Leo Leaquereux of Columbus, Ohio, one of the greatest geologists in America, speaking of the Scriptures and science, said: "I believe the Bible to be God's inspired book, stored full of mysteries. Christ is the most wonderful of all her mysteries. But I hold fast to Him as my Christus, my Lord and my Saviour, my only hope for life eternal."

Emperor William in 1902: "I rejoice that I have placed my whole empire, my people and my army, as well as myself and my house, beneath the cross and under the protection of Him who said: 'Heaven and earth shall pass away, but my word shall not pass away.'"

The great thinker, the late Joseph Cook: "Scotland taught me the thumb-nail of philosophy; Germany, the right arm; St. John's Gospel the whole organism. I am one who believes with Herman Lotze, with Robert W. Dale, with Principal Fairbairn, with Prof. Park, that there is no independent nature of things. Natural law is God's ordinary, usual method of action; miracle is His unusual, His extraordinary method. Integral Christianity is my watchword.I believe in the ten commandments; and in the nine beatitudes; and in the seven petitions of the Lord's Prayer; and in the four 'Alls' of the great Commission;.....And that it *is He*, who was, and is and is to come, both exhaustless love and a consuming fire; Father, Son and Holy Ghost; one God, Infinite and unchangeable in every excellence; of whom the universe is the autograph, and the conscience of man the immortal abode; and the character and Cross of the Christ, the most glorious self-manifestation.

Our Saviour and Lord to whom be adoration and dominion, world without end. Amen."

How empty in comparison the cardinal principles of Reform Judaism which according to Rabbi Levy are "The existence of the one only God, the divine sanction for morality, the hope of a Messianic Time yet to be and the duty of the House of Israel to act in the capacity of servants of this ideal."

Oh, that our Jewish brethren would realize their leanness and bareness and hopelessness, and turn to Him who is made unto us Wisdom and Righteousness and Sanctification and Redemption! What a blessed service to live to *this* ideal! The writer, a son of Israel, has been serving this ideal, the divine human Messiah, for more than a quarter of a century and this service is getting sweeter and the fellowship with Him more precious every day. If you cannot and

would not accept Him as your Saviour and King, then keep your infidelity to yourself. No one will deny the Rabbis the right to preach to their flocks the comforting (?) ideals of Jewish or Gentile infidelity. But to rush to the press and court the public gaze on such productions, is to say the least, not wise. What James Russell Lowell said at a banquet in London about the critics of Christianity is applicable to the case on hand; for the freedom of speech, the prosperity and happiness which these critics, both Jewish and Gentile enjoy, they owe to evangelical Christianity which they insolently attack. Lowell says, "So long as these men are depending on the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its faith in that Saviour who alone can give to man that hope of life eternal which makes life tolerable, society possible and robs death of its terrors and the grave of its gloom."

A STUDY IN LAW AND GRACE.

BY REV. E. P. MARVIN.

The law was given by Moses, but grace and truth came by Jesus Christ. John 1: 17.

Thank God that we may all be surely saved, and then thank Him again that we may all surely know it. But in order to know this we must see salvation by grace with a single eye. It is impossible to be assured if we have one eye on Calvary and one on Sinai.

Law is a rule of life established by authority and enforced by a penalty. Grace is favor bestowed where there is no merit. Law rewards merit; grace gives gratis. These two principles are never mixed in the gospel, but they are often contrasted. If salvation came by law Christ died without a cause. The Galatians fell away from the clear knowledge of grace.

Law says: "The man that doeth these things shall live by them." The law would save the boastful natural man if

he were perfectly good, "but there is none good, no not one."

"Grace says the just shall live by faith." "The gift of God is eternal life." The one plan tells the sinner to do, the other what Christ has done. We need not do to get saved but because we are saved. We first perform the dead works of dead men then we are created anew in Christ Jesus unto good works. Grace makes men then want to do what they ought to do and then rewards them in the kingdom.

"I dare not work my soul to save,
That work the Lord has done;
But I can work like any slave,
For love of God's dear Son."

Under law the natural man "cannot cease from sin." It is the living element of the carnal nature that is not subject to the law of God, neither indeed can be. The law laid on the conscience arouses all the power of resistance in the sinful nature. Satan after being bound a thousand years comes out a devil still.

Under grace men cannot practice wilful and known sin. The new nature is bent away from sin to holiness. Law makes men safe but grace must make them good. Law bound the maniac of Gadard for safety, but grace cast the demons out of him and made him good. A strong fence is necessary to keep unclean swine from a mire hole, but the cleanly nature of sheep is sufficient.

Men will do more for love in grace than for fear in law. Antony threw away a world for the love of a woman, and redeemed saints constrained by the mercies and love of God will do, be, or suffer anything.

The righteous and holy law curses every one that continues not in all things in it to do them. Sinai thunders damnation and death along the sinner's pathway.

"When to the law I trembling fled,
It poured its courses on my head."

Grace says: "Blessed is he whose transgression is forgiven, whose sin is covered." The death penalty is forever removed at the cross, where we passed our life and death judgment. The law says: "Pay me what thou owest;" but grace says: "Forgive him all the debt." Under the law we are under the curse;

under grace we are under the blessing.

At Sinai the people promised three times, with legalistic conceit; "All things that the Lord says we will certainly do," and yet they went to dancing around a golden calf before Moses came down from the mountain. Men swear off in the energy of the flesh, and yet how soon they return like a dog to their vomit again.

At Pentecost no vows or pledges were asked or given, but in the energy of grace and the new life, they continued faithful. The holy wedlock of love is stronger than the righteous padlock of law. The yoke of the law may keep unruly animals within bounds, but the easy yoke of grace affords the blessed opportunity of usefulness.

At Sinai the law slew about three thousand, presenting an object lesson that the law is a ministration of death. Men who make their boast of the law will find it their death warrant, and if they hang on to it they will get hung by it.

At Pentecost grace saved about three thousand, as a ministration of life. "The wages of sin is death, but the gift of God is eternal life." Which shall we take?—
Watchword and Truth.

THE INTENSITY OF GOD'S LOVE.

DR. R. W. HAMILTON.

1. "God is love;" and therefore God is terrible. From whence arises His marvellous love to man? Of man he has no need; the Divine happiness is complete: in man He sees no merit; He knows we are worthless, as well as we ourselves: but then, far better than we, He knows that we are "immortal;" that therefore we must "suffer" or "enjoy" forever. Hence His regard for man. Hence, for a worm, to-day crawling out of the earth, to-morrow more despicably still, crawling into corruption; His compassion, His solicitude, His councils held on high; and all the wonders of His love. But why sayest thou that His love is "terrible?" Is not that love most terrible which tells us we are in danger of being eternal undone? And

this love tell us so. How deep then, and deplorable is their mistake, who presume to sin, because God is so good—who presume on impunity for sin, because God is so good, when God is so good purely because he knows that sin and impunity are incompatible! God, indeed, forbids our despair, but not because His love will save us; but because despair stops all efforts at amendment, and without His love desires our welfare in vain. His love is such as to give us encouragement and support in everything but sin; such as to support our spirits amid the ruins of a fallen world; but not under the darkening cloud of one unrepented guilt.

AS MANIFESTED IN CHRIST.

2. The highest angel, the most glowing seraphim has no property in himself. He is made for a peculiar sphere, he is amenable to a peculiar law he is dependent on a peculiar arrangement of things, he can do nothing that is peremptory and self-devoting: he cannot at pleasure select his own station, and assign his own province. However exalted, he leans but the more on infinite power, and is bound but the more to infinite authority. According to his elevation in the scale, his reliance is full, and his obedience sensitive. But the "love of Christ" soars above these conditions. Sometimes it is true, He is called the gift of God, even the Father. "God so loved the world that He gave His only begotten Son" But where is the emphasis of the contrast, where is the munificence of the boon, if that Son was a created being? The Divine Will could have peopled worlds with beings as fair, as pure, as benevolent. A moment a mandate, would have sufficed; and the counterpart to the most pre-eminent creature might have stood up in the beauty and splendor of his existence. How is that gift so vast which bestows nothing, but what the Supreme Volition, at every moment, might have matched and exceeded? But the economy of redemption, with the respective offices borne in it by the persons of the Godhead, may satisfy us of the true solution. In one sense, He was the gift of God by voluntary condescension and official subordination. But

was He not His own? Of irresponsible authority? Nothing is more frequently and distinctly indicated:—"Who gave Himself for our sins, that He might deliver us from this present evil world." "Christ also has loved us, and given Himself for us an offering and sacrifice to God." "Christ loved the church and gave Himself for it." "Who gave Himself a ransom for all." "Who gave Himself for us, that He might redeem us from all iniquity."

A Cry From Israel.

JOSEPH WEINTROB.

Torn by a thousand emotions,
My heart in a frenzy throbs;
Deep in the throes of despondence,
My soul in a passion sobs.

A cry of despair that is mocking,
Echoes within my brain;
A feeling of sadness sweeps o'er me
Like the bread of a lost refrain.

Sorrow, my share and portion,
Tears that are mingled with pain,
And gather, and burn and glisten,
Like the fall of a bitter rain.

Hopes that are shattered and drifting,
Like wrecks on a stormy sea,
Phantom-like, rising and falling,
On the strands of destiny.

Pale in the heavens, and anxious,
The stars that are guiding my life
Gaze down with a stare of coldness
That heightens the spiteful strife.

Saddened and weary and aching,
My head sinks down with a moan,
Broken in spirit, and gasping,
In shadows of darkness, alone.

Like the wail of a soul that is tortured
Sobs the wind in a cry as of fear,
And fans to a blaze the embers
That glow in the path of a tear.

Haunted by hopes in the distance,
In a tremor of pain I cling,
Wistfully watching and waiting
For whatever the future may bring.

—Exchange.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

GIVE YE THEM TO EAT.

(LUKE 9: 10-17)

An address delivered at the New Covenant Mission
Prayer Meeting, December 15, 1903.

BY MRS. M. RUBEN.

In this beautiful lesson our Lord has shown His tender compassion for the every-day need of the human family. He could not see the multitude sent away for food after their patient attention, but knew that he could minister to their temporal as well as spiritual needs. Let us observe, those who diligently attend upon Christ in the way of duty, and therein deny or expose themselves, or are made to forget themselves and their outward conveniences by their zeal for God's house are taken under his particular care. The Lord will provide. He will not see those that fear him and serve him faithfully want any good thing.

Our Lord Jesus was of a free and generous spirit. His disciples said, "Send them away that they may get victuals;" but Jesus said, "No, give ye them to eat." Let what we have go as far as it will reach and they are welcome to it. Thus he has taught us all to use hospitality without grudging. 1 Peter 4: 9. Let those that have little give what they can and that is the way to make it more.

When we receive our temporal blessings we must look up to heaven. Christ did so to teach us to do so. We must acknowledge that we receive them from God and that we are unworthy to receive them and that we depend upon God's blessing to make them serviceable to us. Those whom Christ feeds he fills; to whom he gives he gives enough and to spare.

Now in giving them to eat, both temporally and spiritually, we cannot do so without toil, and we esteem it a high privilege to be fellow-toilers with God. *There are plenty of workers, so called, but few toilers.* The spiritual thought lying under the surface is, the toiler in Christian labor ministers to his own necessity in ministering to others, even as the workman maintains himself and his home by his occupation. As there are four requisite things for the health of the

body, namely, fresh air, good food, frequent ablutions, and temperate exercise; so there are four things necessary for the health of the soul, namely, the fresh air of prayerful dependence on the Lord, the cleansing of the walk by the operation of the Holy Spirit, the good food of meditation in the truth of the Lord, and healthy exercise by being about the business of the Lord.

"He that will not work shall not eat," says the apostle. There are a great many of God's people who are nearly starved spiritually, and it is because they will not work. They complain of their leanness when they should be confessing their laziness. It is necessary for our spiritual welfare that we should be engaged in Christian work. We get in giving. We obtain help in helping. As we study to feed others with the Bread of Life we feed ourselves, as the widow found in ministering to the Prophet Elijah. (1 Kings 17: 14.) As we labor in prayer that others may be blessed, we oil the wheels of our own spiritual nature, as Epaphras did in praying for the saints at Colosse. (Col. 4: 12.) As we endeavor to keep the unity of the Spirit, we keep our minds calm as Paul in seeking the oneness of others. (1 Cor. 3: 3-9.) As we minister the oil of love to make the lamp of another's life burn brighter, we give light to ourselves, even as the lamp in the Holy place, for it not only lighted up the other vessels of the sanctuary, but gave light over against itself. (Num. 8: 2, 3.) As we give the word of encouragement to our brother we banish discouragement from our own dwelling as David found when he befriended the poor Egyptian, for he befriended himself in the information he got from him which led to the recovery of his lost property. (1 Sam. 30: 10-18.) As we lend our being to the Lord's service we shall find abundant blessing as Peter found, for it was after he lent his ship to Christ that he received such a draught of fishes through Christ. (Luke 5: 3-7.) As we do our duty daily we shall enjoy God's smile of approval of services rendered in his name for his honor and praise. We are not left in the dark as to what message to give, for Jesus said, "Go and preach the

Gospel to every creature." (Mark 16:15) His is the good news, the Gospel of the grace of God, freedom to the sick captives, sight to the blind, deliverance to the weary and heavy laden.

"Give ye them to eat," we hear this every day in our ghettos and slums. How many opportunities yet to clothe the naked, to visit the sick, and the prisoners and to comfort the mourners! Are



MRS. MAURICE RUBEN.

we listening to the Master's voice? Are we acting up to the light of the Gospel blessings? Will the Master greet us with a well done, good and faithful servant; thou hast been faithful in a few things?

It is said that Ivan of Russia used to sometimes disguise himself, and go out among his people to find out their true character. One night he went, dressed as a beggar, into the suburbs of Moscow, and asked for a night's lodging, but he was refused admittance at every house until at last his heart sank with discouragement to think of the selfishness of his people. At length, however, he knocked at a door where he was gladly admitted. The poor man invited him in, offered him a crust of bread, a cup of water and a bed of straw, and then said, "I am sorry I cannot do more for you, but my wife is ill, a babe has just been given her and my attention is needed for them." The emperor lay down and slept the sleep of a contented mind. He had found a true heart. In the morning he took his leave with many thanks. The poor man forgot all about it until a few days later the

royal chariot drove up to the door, and attended by his retinue, the emperor stopped at his humble abode.

The poor man was alarmed, and throwing himself at the emperor's feet asked, "What have I done?" Ivan lifted him up, and taking him by both his hands, said, "Done! You've done nothing but entertain your emperor. It was I who received your humble but hearty hospitality, and now I have come to reward you. You received me in disguise, but now I come in my true character to recompense your love. Bring hither your new-born babe." And as he brought him he said, "You shall call him after me, and when he is old enough, I will

educate him and give him a place in my court and service." Giving him a bag of gold he said: "Use this for your wife, and if ever you have need of anything, don't forget to think upon the poor tramp that slept the other night in that corner."

Something similar will happen when our Lord returns. For every cup of water given in His name, for every kind word spoken for His sake, for every meal given out of love to Him, for every encouragement given to others, for every self-denying act to our brethren, there will be recognition and recompense from our Lord Jesus Christ.

JEWISH MISSION FIELD.

AT HOME.

Items of Interest.

The Executive Committee of the Hebrew-Christian Conference, held at Mt. Lake Park, Md., last July, met in the Mission Parlor in this city on January 20th. Business in connection with the Conference was transacted. Chicago was selected for the next Conference, to be held in September. The committee in attendance were Revs. A. R. Kuldell, Allegheny; Louis Meyer, Hopkinton, Ia.; J. R. Lewek, Chicago; Philip Sidersky, Atlantic City, and M. Ruben. Further announcements will be made.

One of our recent seekers, Mr. Leon Neustadt, of this city, who has been under special instruction by Rev. A. R. Kuldell, will confess the Lord Jesus by baptism on the Lord's Day, January 23. We will give the story of his conversion in our next issue. Prayers are asked for this earnest young man.

Mr. S. Wilkinson's American Visit.

The plans for Mr. Samuel Wilkinson's visit to the United States next autumn are being matured by friends of Israel in America. With great thankfulness to God we record that all the contemplated expense has been met in advance by a single gift from Philadelphia. These

tokens greatly encourage us to faith that this visit may produce, through God, a wide awakening of Scriptural interest in the cause of Israel, in that great and prosperous Christian country.—*Trusting and Toiling.*

Cleveland Mission.

Rev. H. Denning writes:—The past month has been filled with various activities, especially with reference to awakening an interest on the part of Christians for Israel.

We have been delivering, by invitation of the rector, a series of advent addresses at St. Paul's Episcopal Church, East Cleveland. On Sunday evening, December 6th, our subject was "Signs of the approaching end of the age," with special reference to Israel. On Sunday evening, December 13th, we spoke upon "Events connected with our Lord's return," a discussion of the prophecies bearing on this phase of the question.

Our lecture on "World-Wide Jewish Missions," is already awakening an interest. We had the privilege of delivering it in the Second United Presbyterian Church on December 10th, and on December 14th in the Cedar Avenue Baptist Church. We entertain the hope that this method of reaching Christians on Israel's behalf will accomplish much when more generally known.

The great need of more information upon this neglected field of Christian effort will thus be more widely recognized and cannot but make new friends of Israel. Several of our stereopticon views give us an opportunity to speak of the work in Pittsburg and of Bro. Ruben's experience.

We have felt much of late the need of a Jewish worker who could assist us with his testimony amongst his brethren. Our prayers have been answered in part at least. Brother Charles Handel, a young Christian Jew, of Buffalo, has come to make his home in Cleveland and has already witnessed for Christ in the mission and elsewhere. He is studying Hebrew with special reference to work amongst the Jews and intends to remain in this city. This will be helpful to us in several ways.

On Sunday, December 13th, we had three Christian Jews present in our meeting, all of whom witnessed in a most interesting and profitable way.

Jewish Bible Mission.

Mr. Emil B. Linde, of the Jewish Bible Mission, 210 Chrystie Street, New York, writes:—The work is going on nicely, the attendance at our reading room is on the increase. We had over 6,000 callers this year, are conducting two sewing and Bible schools for Jewish children and expect to open the third on January 7th at the Lexington Avenue Baptist Church, corner 111th Street. We have distributed in the stores and houses over 25,000 tracts in the various languages. Opportunities are also had to present the cause of Israel at various churches, and prayer-meetings for Israel were started in some of them.

St. Louis Mission.

Supt. Mark Lev reports a successful missionary tour. He spent two weeks in Springfield, Ill., and four weeks in Chicago, with many open doors to break the Bread of Life both to Jews and Gentiles. In Chicago he had the pleasure of visiting Mrs. M. Wittenberg, (Mrs. Ruben's mother). He writes: "What an earnest Christian she is, a true mother in Israel."

Bro. Lev reports a steady activity in the mission at 1107 Washington street. Recently Mr. Henry Hellyer, a Hebrew-Christian, who had studied at the Toronto Bible School, has entered the mission in St. Louis as a worker, and in connection with the other helpers the outlook for the St. Louis Mission is encouraging. Miss Fannie Lev had charge of the work in the absence of her father.

First Hebrew-Christian Conference.

We have received the Minutes of the First Hebrew-Christian Conference that was held at Mountain Lake Park, Md., on July 28-30 of last year. The pamphlet contains the program and addresses of the Conference and is remarkably interesting. There are portraits of thirteen members of the Conference, Jewish ministers and laymen of the Baptist, Congregational, Methodist, Protestant Episcopal, Presbyterian and United Brethren Churches. The leading topics of the addresses were "Hebrew-Christian Brotherhoods of the Past and Present," "Awakening of the Church to Its Due Responsibility to the Jews," "What Can We Do To Make Jewish Missions More Successful?" and "What Can Be Done To Elevate Hebrew Christianity in the Estimation of Christians?" We learn from the first address that there has been a long succession of brotherhoods among the Christian Jews. A Hebrew-Christian Prayer Union was started among them in New York City in 1813, and there have been many such societies in this country and in Europe. The present Conference was organized after wide correspondence, and its first meeting was very successful. The addresses all breathe an earnest Christian spirit, and the yearning of these Jewish Christians towards their unconverted brethren in Israel is as pathetic and passionate as that which moved the Apostle Paul. Statistics were given of the number of Jewish converts. The totals of admissions to evangelical churches during the last century are put at 72,740, and the number of Jewish baptisms in American evangelical churches from 1895 to 1901 were 1,072. However untrustworthy

such statistics may be, the fact is indisputable that considerable numbers of Jews have accepted Christianity. It is not long since a Jewish Rabbi in this city issued the challenge: "Give us the names and details necessary for verification of one hundred thoughtful, honest men who did not profit, either financially or socially, by their change of faith during the past century, and we shall possibly revise our sweeping assertion" that in every case of such conversion "a bad Jew has become a worse Christian." If the Rabbi will get a copy of these Minutes he will have abundant evidence on which to revise his assertion.—*Presbyterian Banner*.

January 7, 1904.

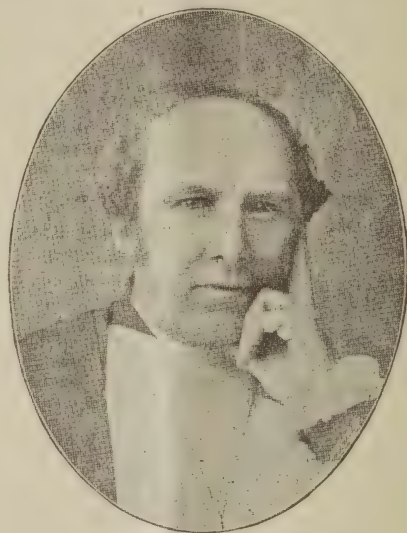
ABROAD.

The International Jewish Missionary Conference.

An International Jewish Missionary Conference was held on Wednesday and Thursday, October 21 and 22, at the Church House, Westminster, London, England. From the report in *Jewish Missionary Intelligence* (December number) we cull a synopsis for our readers, and may it provoke the American friends to a larger interprise on Israel's behalf. The names of the church dignitaries and prominent men who are not ashamed to be identified with Jewish missions and the delegates who attended form a representative class. At the first session, the Lord Bishop of Salisbury, D. D., presided. We give his address as it deals with the vital question of selling churches to the Jews to be turned into Jewish Synagogues. In the larger American cities the same problem is facing churches and may the suggestion by the bishop be acted upon by our denominations to actuate them in the promotion of Jewish mission work, to retain the church properties for institutional Christian work.

The Bishop's address: "I am sure that I shall express the feelings of this Conference if I say how grateful we all feel to the Secretaries of the London Jews' Society who have taken in hand the organization and labor connected with this gathering. The London Jews' So-

ciety is the premier Society, and will shortly complete its rooth year. It has taken the lead, and I think I may say it has kept the lead in Jewish work, and to it has been committed that sacred trust—the care of the Jews in the Holy City. We had this morning a most interesting session; at least, speaking for myself, I was deeply grateful to the speakers who showed us various aspects of the Jewish



Courtesy "Jewish Missionary Intelligence."

BISHOP SALISBURY.

question in new lights and from different standpoints. At the present moment, this Jewish question is one that is pressing itself upon all thoughtful minds. This morning we had an allusion to the Zionist Congress. There we see an assemblage of Jews gathered out of every nation, speaking amongst themselves several languages, brought up under different influences, and yet all animated by one desire: they declare plainly that they seek a country. Now we must take note, as was said this morning, of this sign of the times, of this national feeling on the part of the Jews all over the world, as I may say. Then, in juxtaposition to that, we have this International Conference, a gathering of Christians from all nations, and amongst us we have this remarkable fact, differentiating us from the Congress at Basle, that we have not only Christians, as we usually term them here, but Hebrew

Christians; we have Jews here; we are all one here, and we seek to recognize this drawing of bone to bone in the Jewish world, this corporate spirit, and we here seek to bring to that body the spiritual life. We seek to say, "Blow, O wind; breathe, O Holy Spirit, upon this movement, and give it that spiritual life." Now there was one thought that occurred to me in connexion with what was said this morning, that not only is there this movement amongst the Jews and amongst ourselves, but there is a movement also amongst the nations. We cannot help recognizing the fact that in our own day Egypt has become a most prosperous and an increasingly prosperous country; a great blessing has come and is coming upon Egypt. We have prophecies of men who know, of men of the world who tell us of the immense wealth that is coming to Egypt. That is one side of Palestine. Turn to the other side, and recently there was an article published by Sir William Willcocks about similar great irrigation projects in Assyria, the Tigris, and the Euphrates. These are prophecies of men who are competent to speak of the immense possibilities of wealth and population in that region. Now if we recall to our minds the closing words of Isaiah 19, we shall see that Israel is to be the third with Egypt and Assyria, and when we see Egypt and Assyria restored to civilization, I think we may be sure that somebody is certain to occupy the link between them; there must be a place for Palestine. Now there is just another point that has to be taken into consideration, and that is the enormous increase

of the Jewish population in the last half century. The Jews have increased from, I believe, about three millions to at least ten millions, some people say twelve millions. This is pressing the Jewish question upon us. It is impossible to do as Russia proposes—turn the Jew out of Russia—and the whole question is settled. The thing is where are they to go. I trust that in our own land we are not going to follow that example. I hope that a different spirit is going to actuate our rulers, and in this connexion might I be permitted to say that in Manchester the other day I heard that seven places of Christian worship had been given or sold, I think, to the Jews, to become Jewish places of worship, Jewish Synagogues, and I believe that in the East End of London the same thing has taken place. I would very respectfully submit this one question: Is that right? I might add public-houses, because I believe they are becoming high and dry in the centres of Jewish population. But if God has given us certain places which belong to us, if we have these places right in the heart of the crowded Jewish community, why are we as churches to sell them. Are they not given to us as places or centres of work amongst the Jews? I trust that members of the churches will take that point to heart, and will recognize that if in the providence of God a Jewish population has come surging around them and about their doors, it is not a time to sell, but a time to occupy.

(Bishop Ingham's address will appear in our next issue.)



THE JEWISH WORLD.



The Kischinev Massacres.

RESULT OF THE TRIAL.

KISCHINEV, DECEMBER 21.

Sentence has been passed upon the authors of the disturbance which involved a wholesale massacre of Jews here. Gretschain and Marosjuk, who were indicted for murder, were sentenced to seven and five years' penal servitude re-

spectively, twenty-two others of the accused to periods of imprisonment ranging from one to two years, and one to six months. Twelve persons were acquitted. Forty-eight civil actions that were brought against the accused were all dismissed. The costs are to be paid by the guilty persons.

KISCHINEV, TUESDAY.

In the trial of the rioters who partici-

pated in the massacre of Jews here in May last the court squashed the indictment charging the accused with collusion prior to the disturbances.

[“TIMES” DISPATCHES.]

[From the *Times* of December 19.]

With the departure some days ago of a large number of the defending lawyers and representatives of civil interests, an important part of the Kischinev trial came to an end, and it is now possible to present something like a general picture of the earliest proceedings. The Court manifested a partisan character from the outset. The incidents of last Easter were not regarded as an organic whole, but in direct contravention of statutes and decisions of the Senate the accused were divided into 22 groups and their offences treated as a series of disconnected episodes. A protest by the lawyers against this method of procedure had no effect. Special representatives of the Ministry of Justice and the Ministry of the Interior were present and kept a watch on the course of the trial. The Court made constant efforts to prevent the production of evidence that might bring suspicion upon persons other than the accused.

[“MORNING LEADER” TELEGRAM.]

VIENNA, FRIDAY.

No more telling indictment of the Kischinev farce could have been desired than the scathing, but at the same time dignified, terms in which the advocate Schamonin stated why his brethren and himself had decided to throw up their briefs. It had been proved, he said, on the eve of the excesses, that unknown persons had noted down all the Jewish houses, and riots began in 200 different places at once. The leaders had notebooks in which the Jewish houses and lodgings were carefully entered. A hundred and twenty individuals had been armed with similar bludgeons, shod with iron wrenched from water pipes. Emisseries of Colonel and Gendarmery Lewendal had accompanied the bands, urging them to attack the Jews. And finally, Governor Raaben, terrorized by Lewendal, had been prevented from employing troops to restore order. Counsel for the defence, continued Schamonin, asserts that Lewendal himself organized

the excesses not as a private individual but as representing the authorities, and acting by the wish and with the approval of more exalted quarters. All the Jews had been carefully disarmed, and all weapons found in their houses had been confiscated. The police authorities had personally encouraged the rioters, and had sent forth word that the Jews were to be massacred for three days. All this proves beyond doubt that the real culprits are not the accused in the dock, who were merely carrying out their orders. Baron Lewendal, it must be remembered, came to Kischinev three months before Easter with a detachment of secret police. His real mission was long a secret even to the Kischinev authorities. It was only during the riots that the real truth became generally known.

Attempted Assassination of Dr. Max Nordau.

PARIS, 21ST DECEMBER.

The following are the particulars of the outrage: The Mebasseret Zion Society, a Zionist organization in Paris, gave its annual ball last Saturday at the Salle Charras. Dr. Nordau, who was accompanied by his wife and daughter, arrived rather late. He was standing in the middle of a group of friends, when a young man approached and handed him a card bearing the name Chaim Selik Louban. At the same time he asked Dr. Nordau for a brief interview in a private room. Dr. Nordau replied that he was engaged for the moment, but would see the young man later on. Dr. Nordau left his friends to have a chat with Dr. Alexandre Marmorek, and on returning to the salon he entered into conversation with M. Poliakoff, the Paris correspondent of the Russian paper, *Novosti*. Suddenly a shot was heard, and the young man above referred to holding in his hand a revolver which he had just fired, exclaimed: “Death to Nordau! Death to the man of East Africa!” M. Schwobki, a dentist, who is President of the Mebasseret Zion Society, threw himself on the aggressor, and endeavored to disarm him. But the man managed to fire a second shot, which slightly injured a young man of twenty, M. Joseph Osso-

wetski, in the left leg. The guests then seized the would-be assassin and disarmed him. He was removed under a strong escort to the nearest police station, the one at the Opera. Dr. Nordau, after satisfying himself that he had not been hurt, rejoined his family before they were even aware that anything had happened. To a journalist who interviewed him yesterday, Dr. Nordau expressed the opinion that the man was evidently in an exalted frame of mind, but that he could not be mad, for he had gone to work methodically and with *sang froid*. "I have only one wish," he added, "that he may be pardoned as I pardon him."

The assailant is a student in chemistry, twenty-three years of age, who was born at Olexyerka, in the Government of Ekaterinoslaw (Russia). He was for a time at the University in Fribourg, and arrived in Paris a fortnight ago. He lived with his brother-in-law, M. Salmon Meeroff, a student in literature; and his wife joined him a few days back. They all resided in furnished apartments, in the Rue Monsieur-le-Prince in the Latin Quarter.

A Reuter's telegram, dated Paris, December 22nd says:

The examining magistrate to day interrogated both Louban Chain Selik and Dr. Max Nordau. Selik stated that he had come to France three weeks ago in order to arrive at an agreement with his coreligionists concerning the re-establishment of the Kingdom of Jerusalem. Dr. Nordau declared that he shared Selik's ideas regarding Palestine, but, as the moment was not propitious, they would have to accept Mr. Chamberlain's proposal and found a Jewish colony in Uganda. He was willing to forgive his assailant, who had asked his pardon. There will be a medical inquiry as to Selik's mental state.—*Jewish Chronicle*.

Jewish Chautauqua.

The annual report of the society will shortly be issued. This will contain a brief synopsis of the proceedings of the Seventh Summer Assembly, with Dr. Emil G. Hirsch's three lectures on "Fundamental Questions of Judaism," and

Rabbi Abram Simon's "Suggested Curriculum for Schools."

Among the more important plans of the Society for the next Summer Assembly is that of introducing a regular course of class work for religious school teachers on a more extended basis than anything that has been done heretofore. It is proposed to circulate the prospectus of this work in a short time throughout the country, especially urging the congregations to support the work by sending one or more teachers to the assembly. The co-operation of the congregations and of others interested is all that is needed to make this feature of the assembly an assured success.

There is also under consideration a suggestion to organize a class of rabbis and special students in Jewish work, to whom courses of lectures are to be delivered by leading Jewish thinkers and scholars. This suggestion has already met with promises of co-operation on the part of many who are interested, and if the plan can be successfully carried out, as seems entirely likely, the influence of the assembly would be greatly deepened and widened. Details are expected to be announced shortly.

Jewish Charities.

The complaint is often heard that the Jewish charities are run for the benefit of the Russian Jews, and sometimes it is coupled with the criticism that the Russian Jews do not try to do their share for their brethren, says *The Jewish Comment*. The first statement is practically true. The Russian Jews absorb the greater part of the income of all our charities, but this proves only that the Russians are in the greatest need. It would be a curious kind of objection that would cavil at the lack of German Jewish families in want. If German Jews do not apply for relief it ought to be a source of gratification to the community that at least one kind of foreign Jew does not need to look to the public for support. The complaint about the Russian Jews can only mean that relief of Russian distress is not the real thing; that it is a sort of imposition on the rest of the community.—*The Jewish Daily News*.

NEW COVENANT MISSION TO JEWS AND GENTILES.

Incorporated April 4, 1903.

333 42d St., Pittsburgh, Pa.

Bell Telephone, Fisk, 391-2.

Founded Dec. 9, 1898 as the House of the New Covenant Mission to the Jews, conducted under the auspices of the Pittsburgh Friends of Israel Union (Organized March 6, 1899.)

MAURICE RUBEN, Superintendent.

Officers of Pittsburg Union, 1904.

President, I. F. Harris.
1st Vice-President, W. M. Holmes.
2d Vice President, E. M. Britner.
Secretary, Rev. A. R. Kuldell.
Treasurer, J. B. Corey.

Weekly Prayer Meeting at 8 p. m. on Tuesday.
Monthly Prayer Meeting first Tuesday of each month
at 3 p. m.

Affiliated Unions.

Bradford, Pa.	Kenwood, N. Y.
Franklin, "	Oneida, "
Oil City, "	Rochester, "
Titusville, "	Syracuse, "
Youngstown, Ohio.	Troy, "
Jamestown, N. Y.	Utica, "

Mission Motto for 1904, "LORD, THY SERVANT HEARETH."

Mission Items.

We have secured a comfortable room in the Fifth Ave. M. E. Church building opposite Magee Street, for the Sabbath afternoon meetings. The location is very desirable. Services have been held since the second Sabbath in December, and while the attendance is not yet what it should be, a number of Jews gather to the services. The Jewish prejudice of entering a church is in evidence. A mission hall on the first floor apart from church connection is much needed, and we earnestly pray that a building may be secured at an early date for the down town work.

Any gifts sent in will be carefully distributed among the worthy poor.

Annual Children's Meeting.

The annual children's meeting was held on Thursday evening, December 31, in the lecture room of the above church. A Gospel service was conducted, Mrs. Gondret sang for the children, Rev. A. R. Kuldell and others gave addresses. Mrs. Wittenberg spoke earnestly to them. Over 100 Jewish boys and girls were present. A precious seed was sown in their young hearts.

Among the Poor.

A blessed ministry has been going on among the poor. Mrs. Ruben and Mrs. Gondret are making regular visits among them, distributing clothing, food and other help as the urgency of the need is. A "Report" of this work is laid over for the next issue when our readers will learn more about what is being done.

During the holiday season our workers were active in the distribution of gifts to the needy poor, both Jews and Gentiles. At this writing we are in need of more clothing, shoes, bedding, groceries and canned goods. Will our friends kindly remember this department of our work.

The Monthly Prayer Meeting.

The Sixty-first Monthly Prayer Meeting on January 5 was honored of God. The weather was extremely cold, yet the mission parlor was filled with friends, some who came from long distances. Dr. G. D. Watson was the speaker of the day. The subject of the afternoon was "The redemption of the body." Rom. 8: 22, 23. In the evening "The Prophetic aspect of Isaiah 11," was a wonderful exposition of Scripture. Mrs. R. Wittenberg (mother of Mrs. Ruben) who was with us for a short time, gave a touching testimony. Hardly an eye remained dry as she told of her conversion, and of the wondrous love of Jesus.

ANNUAL REPORT.

“Do good in thy pleasure unto Zion, build thou the walls of Jerusalem.” Ps. 51: 18.

The Board of The New Covenant Mission, as well as our friends living in many different countries, are looking forward with interest to a report of the “work” of the past year.

At best, but a passing review can be given of mission work which has so many peculiar features and difficulties to meet. But as it is the Lord’s work and He has called us to do it, we desire to acknowledge His abounding grace and goodness to us during the year past. The year has not been without the clouds of tests, we will not call them trials,—but we have praise in our heart for new and rich experiences, and precious lessons learned, nor have we ever seen more definitely God’s guiding hand in the affairs of the mission, than during the past year.

Our Magazine.

1. With the New Year (1903) THE GLORY OF ISRAEL was launched. For four years previously, *Immanuel’s Witness*, published by Bro. Mark Lev in Cleveland, O., was the organ of his and this mission. Our relations were most cordial, we assisted each other in our fields of labor. The need of our own organ had pressed upon us for some time, and we intimated to Bro. Lev a year before our intention of publishing our own magazine. Since then Bro Lev opened a work in St. Louis, Mo., taking the *Witness* with him, and thus we have seen clearly the hand of providence in leading us to start our magazine.

The first volume of twelve numbers has been published. The magazine has been well received and has gained a wide circle of friends living in twenty-eight different countries. Letters of commendation have been received from friends all over the world, and Bro. Chalmers who had editorial charge of the magazine was warmly congratulated for getting out so excellent and helpful a periodical.

It is a matter of deep gratitude to our heavenly Father, that this mission was

able to send forth this magazine, to awaken a scriptural interest in the cause of Jewish evangelization, and to furnish information about the Jewish world and the important movements among them. Publishers will tell us that it cannot be expected that a new periodical would be self-supporting the first year, our magazine at 50c a year would require several thousand more subscribers to pay the publication cost, outside the labor it takes before it reaches the reader. A deficit of over \$400 was incurred, as can be seen in the financial report, and we deem the decision of the Board a wise one to publish the magazine this year bi-monthly, which we believe is quite often enough to keep the friends fully informed and in touch with the work.

Our New Home.

2. The memories will ever linger with us of the many happy days spent at the first mission home at 43 Congress Street. The self-denial and sacrifices made by the kind people, who had charge of the building for over four years will ever remain an inspiration to us! The work was thus made possible, these consecrated friends and workers, building up the mission, for the income the first year was about \$1,500.00, as much as would keep an ordinary family, but part of that money was used in furnishing the building.

The mission gradually developed, my own family was restored to me through the faithfulness of the Lord, and we felt keenly the need of a larger building for the growing work. This need had been made a subject of much prayer, and we were finally informed early in March, that the mission building was sold, the new owner expecting to take possession April 1.

The time was very short to secure another building, and a suitable place was not available, rooms and buildings for rent were scarce and prices very high.

At this most critical time, our covenant keeping God knew of a “Home” for us. Our friends are acquainted with the wonderful providences in connection with the “New Home” presented to the mission by a member of this Board. We

believe the donor would rather not have me speak about it, but give God the glory who constrained his heart by the love of Christ to consecrate the handsome headquarters of the New Covenant Mission, as a permanent "Home" for the work.

Since last April we have occupied the new "Home" and it is a source of great pleasure to report that it has proven a blessing to the work, comfort to the workers, an inspiration to the many friends at home and visitors from distances and has brought the Jewish work in this country more prominently before the world. The facilities are more than adequate to carry on a larger work, in the office, publication department, class and prayer meeting rooms, accommodation for the workers and seekers.

Gospel Work.

3. Aggressive gospel work was carried on during the year. Our volunteer friends stood by us faithfully. The first quarter of the year from January till April, the meetings were attended by young men who had come from Russia and Roumania. Spiritual and material help was extended to them, a number responded to the Gospel messages, claiming to have yielded to Christ. Another class of visitors came, American born Jews, with some leaders who essayed to prove the Christian religion a fable. Some of the meetings were very interesting as the ignorance of these "leaders" became apparent to their friends, their lack of the knowledge of their own scriptures was so glaring that we had blessed opportunity to set before them the glorious gospel of Christ, proving that our faith did not rest on fable but on the Scriptures of Moses and the Prophets.

Open Air Meetings.

4. The open air work was again a prominent feature of this mission. We can never thank our dear Lord enough for this "highway" open in our city. Truly He who said: "I am He who openeth and no man shutteth," has made this promise to us so preciously real. We have been informed by Jewish friends that repeated efforts were made by the

Jews to drive us off Congress Street and stop the open air services. It has provoked jealousy to see gatherings of Jews, Jewesses and children, forming congregations varying from about 100 to 300. It is an inspiring sight to watch their faces, with deep conviction upon such who are troubled about their sins, others express in their features the heart of unbelief, while some are anxious to break in with questions, taking exceptions to the statements made. The meetings were held Sabbath afternoon on Congress Street regularly and Thursday evening on Magee Street frequently during the season. The old-time opposition to our meetings has passed away and disturbances were quite rare. Nevertheless a strong under-current of feeling was shown on several occasions, a determination on the part of some of the Jews to stop the meetings. The most striking illustration of this may be given by relating the incident which occurred during the Jewish holiday season (part of Sept. and Oct.). At this season the Jews awaken religiously to a certain extent, being more zealous than at other times of the year. A secret movement was set on foot among the young men to keep the Jews from attending the meetings, this we learned in a practical way. We were at our place to conduct the regular open air service, awaiting the usual gathering of the people. Instead of the expected congregation, we observed that young men were acting as pickets keeping the Jews from coming close to the ring, which is formed by the workers. We felt that the enemy was holding things very high, so we dropped low upon our knees, calling on the mighty one of Jacob for victory there and then. We continued the service, the brethren giving their messages, and trying to reach the crowd at the distance. A break came before the close. Some church people coming from the Fifth Avenue M. E. Sabbath School, remonstrated with the pickets. The ranks broke and the last speaker had quite an audience. Our hearts praised God for signal victory, and just as we were closing the meeting some special officers came on the scene, placing two of the

pickets under arrest. A gentleman had called up the authorities, and they came just in time to deal the ringleaders a blow, by arresting them. The patrol wagon rolled up soon after, and in the midst of the largest gathering of Jews we have ever seen at any meeting the disturbers were taken to the station house and the next day were fined. We had nothing to do with this matter, but His promise, "Be of good courage, I will never leave thee nor forsake thee," was again verified. Since then the meetings have been very orderly. In connection with the open air work we desire to acknowledge the faithful assistance of a loyal band of friends of Israel, as many as twenty-five being often in attendance.

Our Workers.

5. Prominently connected with the work during the past year was Rev. T. M. Chalmers, formerly of Chicago. He came into our midst last October a year ago, awaiting the leadings of the Lord. He accepted the editorship of THE GLORY OF ISRAEL and has spoken in many pulpits in and about Pittsburgh during the year, in the interest of Jewish evangelization. He also conducted a Bible class on Friday evenings and otherwise assisted in meetings, reporting one of the busiest and best years of his Christian life. Circumstances are leading Mr. Chalmers from us, but we bespeak for him a bright future, as his gifts and talents commend him to fill most any place in the missionary field.

Bro. George C. Garrison has been one of the faithful volunteer workers of this mission, and has done earnest witnessing to the Jews, for many years even before this mission was founded. *Bro. Garrison* and his mother came into the "Home" with us and were partly members of the mission family, but not depending upon the mission. Last July his aged mother fell asleep in Jesus, ripe for the higher life. *Bro. Garrison* left for California this fall to escape the rigors of our winter. During the year he has been a regular visitor among the Jews to witness and to distribute literature.

Bro. Mark Levy, formerly of London, (England), a cultured Hebrew-Christian,

spent about three months with us and assisted in the practical work of the Mission. He was a faithful visitor among the Jews, making use of our literature, taking meetings at churches and awakening Christians in behalf of Israel.

Bro. Jacob Hirschler came to us from the Salvation Army during the summer. This Christian Jew gave a telling testimony to the Jews, his experience often pricked their consciences as he told of his past sinful life, and the saving power of the blood of Jesus to cleanse from all sin, and the Holy Spirit's power to keep Jew or Gentile to the uttermost. He returned to the Army early in the fall and is now at work at Hartford, Conn.

Miss Jeannie B. Smith was connected with this Mission for about eight months as the book-keeper and correspondent. We regret to say that ill health caused Miss Smith to resign her position. She rendered faithful service, and earnest prayers for her recovery are requested.

Miss May Schwab, who has been in this Mission for nearly two years, has taken Miss Smith's place, and renders valuable service in the office as well as organist at our meetings. Miss Schwab is especially interested in the salvation of Israel.

Miss Ida Schwab spent nine months in the Home in charge of one of the house departments, and attended regularly the Mission meetings. She left within the past month to prepare to enter the Industrial Evangelistic Mission of Northern India, believing to have a definite call to that great field.

Miss Hattie B. Shepherd came to us this fall to assist in the office as typewriter, also in charge of the tracts, literature, etc. All our workers take part in the Mission meetings and activities.

Mrs. Cecilia Gondret came to our Mission from Washington, D. C., last September, and is an acquisition to the Mission staff. Mrs. Gondret is a lover of Israel, ever remembering the kindness of a Hebrew merchant in her native place in Sweden, who paid for her musical education. Now she delights to sing the songs of redemption to Jew and Gentile alike. In connection with Mrs. Ruben, she visits among the poor, of which a fuller report will be made.

Our Prayer Meetings.

6. During the year the weekly prayer meetings of the Friends of Israel Union on Tuesday evenings and a monthly meeting the first Tuesday of each month were held. Many interesting subjects were treated by different speakers. The weekly meetings brought spiritual blessings to the workers and friends, earnest intercession being made for the "Peace of Jerusalem." The monthly meetings, as well as the annual meeting in May, were seasons of refreshing in the presence of the Lord. The Mission Field was especially remembered. Local pastors and some outside speakers participated on these occasions, the attendance often taxing the capacity of the Mission Parlor. Two special meetings were held in September, Brother W. E. Blackstone of Chicago, addressed the Friends of Israel and furnished a feast of good things to the many who attended.

Tours and Trips.

7. In last February we attended a Conference at Washington, D. C. The Jewish district was visited. Several days were spent in New York City, speaking in a number of churches; visiting the missions, old Hebrew acquaintances, friends and relatives. This was a joyous season of witnessing for the Master. Most of the relatives received us cordially.

At Nyack we had the pleasure of addressing the more than two hundred students at the Missionary Training School at that place on "The New Crisis."

At Troy, N. Y., we held a series of meetings under the auspices of the Friends of Israel Union, which is in connection with Sister Musgrove's Gospel Mission, a blessed work of God. The Union has a membership of over 50. Here we also dealt with a number of Hebrews who attended the meetings, and visited others while in that city.

At Albany a series of excellent meetings were held in the interest of the cause of Israel. The one at the Training School, in charge of Rev. J. R. Pratt, brought together the Lord's people who love the cause.

At Schenectady and Utica, N. Y., meetings were held, friends interested, and missionary visits among the Jews were made.

During the summer missionary visits were made at *Connellsville, Titusville, Oil City and Franklin, Pa.* A blessed ministry was enjoyed at all these places among the Friends of Israel as well as with the Hebrews.

Similar visits were made at Youngstown, Ohio; New Castle, McKeesport, Little Washington, McDonald, Rochester and Zelionople, Pa. Homestead and nearby places were also visited at intervals. Gracious meetings were held at Homestead and Bryant, where a number of young people yielded to Christ.

During the last week of November a series of meetings were held in Baltimore in a number of churches. The meetings were in the interest of the local mission in Baltimore, where a larger work is needed for the 35,000 Jews.

On the way to the Hebrew-Christian Conference, held at Mountain Lake Park, Md., last July, we spoke at a number of meetings at Cumberland and Frostburg, arranged for by Rev. D. W. Griffin. Here also a number of Hebrews were personally dealt with.

At the Stoneboro camp-meeting good opportunity was had to deal with souls, and a meeting was also held in Israel's behalf.

Personal Work.

8. The year brought increased responsibilities; but casting our burden upon Him, He guided our steps, giving grace and strength to trust and labor in His vineyard—directing the affairs of the Mission, taking meetings in churches and other places, addressing conferences, visiting among the Jews and the sick among the people, writing or dictating hundreds of letters—all this cannot be done in human strength. One must learn to depend entirely upon "divine energy" for strength "to endure hardness as a good soldier."

Finances.

9. Apace with the general activity of the work the income of the Mission has

more than doubled during the year. This is most gratifying, and may we not see therein the favor of the Lord upon this Mission in the growing interest of the kind friends who have so generously contributed towards the support of the work? Nearly one-third of the total amount of the \$6,099.31 was received directly by the superintendent, nearly \$1,000 was contributed by the churches. The largest single contribution was given by our honored treasurer, and a large part of the total amount came from interested friends in the sums of 25 cents and upward.

The house management was in charge of Mrs. Ruben, and deducting \$190.20 paid in by guests for board, from \$1,150.20, leaving \$957.95 which was used in the supply of food and incidentals connected with the table expenses. The family varied from 12 to 22 persons at times. Luncheons were also furnished at the monthly meetings to the friends who remained over for the evening meeting. At one occasion over fifty persons were served. We present these facts to our

friends that they may judge for themselves as to the management of the Home.

We also hope that the amount \$182.35, drawn by the superintendent, will not be used by those ready to charge that Jewish missionaries are in the work for what "there is in it." We are glad to say that the larger part of the above amount was spent more directly in the work than in a personal way. Mrs. Ruben received from Rev. T. M. Chalmers about \$100 for three month's board for his family from January to April and this helped to keep up personal expenses.

From a number of friends personal gifts were received to be used in a personal way and these requests were honored. To all the mission friends, the Board of officers, workers and volunteers, we tender our most sincere thanks for their devotion and many kindnesses shown us during the year. May the blessings of our heavenly Father be richly vouchsafed to all our many friends in the coming year.

Respectfully submitted,
 MAURICE RUBEN,
 Superintendent.

TREASURER'S REPORT.

RECEIPTS.

Bal. Jan. 1, 1903.....	\$ 40 09
To General Fund.....	3 953 73
" Furniture.....	600 00
" Foreign Missions.....	265 96
For Board.....	192 25
" Tracts.....	147 55
" Books.....	47 90
" "Immanuels' Witness".....	15 25
" GLORY OF ISRAEL.....	652 58
To Error.....	29 70
" Balance December 31.....	27 96
	\$6,099 31

DISBURSEMENTS.

Home and Table.....	\$1,150 20
Furniture and Furnishings.....	602 34
Building Repairs.....	497 21
Office Exp. Print &c.....	362 95
Traveling.....	172 09
Tracts.....	273 51
Books and Pamphlets.....	97 17
Gas Bills.....	85 00
Benevolences from tithe's.....	127 80
Relief.....	57 65
Kischinev Offering.....	62 96
Rabbi Lichtenstein Pub. Fund.....	53 00
Foreign Missions.....	150 00
Postage Stamps.....	65 66
Rev. T. M. Chalmers.....	690 46
To Workers.....	340 15
" M. Ruben.....	182 35
" Mrs. Ruben amount paid out.....	12 00
" Immanuels' Witness".....	13 50
Total.....	\$ 5,066 00
GLORY OF ISRAEL.....	1,093 31
	\$6,099 31

Bills payable:	
To Printer.....	\$73 25
Rev. T. M. Chalmers.....	20 00
	\$93 25

Respectfully Submitted,
 J. B. COREY, Treasurer.

THE GLORY OF ISRAEL.

We acknowledge with thanks the following gifts received at the Mission. Clothing, Shoes, etc., for the poor.—Mr. McClistler, 14 pieces; Mrs. Fetzler, 4; Miss Anderson and friends, 22; Mr. Quin, 20; Mrs. Mellon, 9; Rev Barnes, 7; Mrs. Ruben, Mrs. Masters, Mrs. Chalmers, Mrs. Gondret, assortments; Mr. Given, overcoat. For the Mission.—Mrs. Babcock, 1 barrel apples; Mrs. McCormick, 1 barrel potatoes; Mrs.

Milligan, 4 jars apple-butter; Mrs. Harvey, preserves; Mrs. Gibbs, butter-jelly; Mrs. Smith, pies and cakes; Mr. Robinson, meats; Friends Butler Street M. E. Church, basket groceries; Miss Fleming, canned goods; Friends, groceries; Mr. Dougherty, sack potatoes; Mrs. Dougherty, assorted cakes; Mrs. Masters, poultry; Mr. Robinson, poultry. We were able to distribute a part of the above gifts among the poor.

Contributors to the New Covenant Mission from October 1 to December 31, 1903.

Agnew, Mrs. Wm.
Anderson, Miss Mary
Avey, W. A.
Bickel, H. W.
Biggerstaff, Thos.
Boddy, J. T.
Boggs, John
Boyd, Mrs. James
Buchanan, J. I.
Byers, Dr. John E., and wife
Cassell, Edith K.
Carner, Earl
Corey, J. B.
Devore, Mrs. Kate
Dorsey, Miss Lucy
Lougherty, Mrs. A.
Douglas, Miss A.
Eddy, N. S.
Edwards, Mrs. R. E.
Fetzler, Mrs.
Fleming, Rev. W. S.
Forrester, Rev. E. G.
Friends per Rev. C. C. Cook
Fulton, Dr. W. H.
Garrison, Geo. C.
Hampton, H. A.
Harris, Mrs. I. F.
Harvey, Mrs. J. M.
Howard, A. B.
Irwin, Mrs. Mary
Irwin, Florence, in memory of
Kirchmier, Mrs.
Kirkpatrick, Mrs. Emma
Lendrum, A.
Lewey, Rev. Emil
Lloyd, Mrs. Kate
Long, Rev. Wm. G.

Longmore, W. J.
Loughrey, Mrs. E.
Lyttle, J. M.
Marsh, J. W.
Martin, Mrs. Wm. J.
McAteer, Jas. A.
McCaulley, Mrs. M.
McElroy, Mr.
McGoun, Miss S. J.
McIlrath, Mrs.
McKelvey, Mrs. Wm.
Megraw, Mrs. John
Miller, D. Knox
Nease, Mrs.
Quinn, Mr.
Raymond, Mrs. H.
Reed, D. T.
Rodgers, Mr. W. S.
Scheidemantle, Geo.
Shaw, Rev. T. A.
Shaw, R. H.
Smith, Mr. Wm.
Sneath, Mrs. Laura
Stark, Rev. A.
Thompson, Jas. C.
Thurgood, Rev. C. J.
Watson, Mrs. James
Wentz, Fred
Wittenberg, Mrs. M.
Wright, Mrs. E.

Altoona, Pa., U. P. Church
Baptist Church, Morristown, N. J.
Butler, Pa., Second Pres. Church
Butler, Pa., U. P. Church
Christian Workers' Convention, London, Ontario, Can.
Clinton, Pa., U. P. S. School

College Street Christian Workers' Church, Toronto, Can.
East Liberty Presbyterian Church
Edgewood Presbyterian Church
F. F. Gospel Mission and F. O. I., Troy, N. Y.
Fifth Avenue M. E. Church
First M. P. Church, Allegheny
First U. P. Church, Chicago, Ill.
First M. P. Church, Pittsburg
F. O. I., Franklin, Pa.
F. O. I., Jamestown, N. Y.
F. O. I., Ontario, Can.
F. O. I., Titusville, Pa.
Free Pres. Church, Rochester, Pa.
Gospel Tabernacle, Hamilton, Ont., Can.
Homestead Alliance
McDonald Alliance
M. E. Church, Duquesne Heights
M. P. Church, Castle Shannon
Ninth Ave. U. P. Church, Monmouth, Ill.
Old Mennonite Church, Vineland, Ontario, Can.
Pacific Mission Band
Presbyterian Church, Berlin, Ont., Can.
Reformed Church, Wilkinsburg
Second M. P. Church, Pittsburg
Sheriden Avenue Christian Workers' Church, Toronto, Can.
S. S. Class, Eliza Balfour, Troy, N. Y.
S. S. Class, John Boggs, Second U. P. Church, Wilkinsburg
Wellsville, Ohio, Friends
Zelienople, Pa., Presbyterian Church

Contributions from October 1 to December 31, 1903.

No.	Amount.	No.	Amount.	No.	Amount.	No.	Amount.	No.	Amount.
1147.....	\$ 1 00	72.....	50	98.....	2 00	24.....	5 00	50.....	1 00
1148.....	11 20	73.....	2 00	1199.....	1 00	25.....	12 31	51.....	2 00
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